IMPORTANT PRINCIPLES (to understand '*Tawassul*')

First Principle: It is imperative to understand the texts of *Quraan* and *sunnah* as was understood by the *Sahabas*, may *Allaah* be pleased with them, since they witnessed the revelation of the ***Quraan***, they knew the reason for the revelation (of the ***aayaat***) and they understood the aims and intent of the Prophet *sollAllaahu `alaiyhi wa sallam*. Included in this is to understand from them what is the correct way of using the righteous as a means for *'At-Tawassul'*. *Anas reported that while the Prophet (ﷺ) was sdelivering the Khutba on a Friday, a man stood up and said, "O, Allah's Apostle! The livestock and the sheep are dying, so pray to Allah for rain." So he (the Prophet) raised both his hands and invoked Allah (for it).* [Al-Bukhaarie]
So, during the lifetime of the Prophet (ﷺ), they used to make *tawassul* with his *du`aa*. However, after his death they never made *tawassul* through him like they did when he was alive, rather they made *tawassul* through those righteous ones who were alive.
And Anas, may *Allaah* be pleased with him, relates that *whenever there was a drought `Umar bin Khataab would seek rain through the du`aa of Al-`Abbaas ibn Abdul Mutallib and he would say: O Allaah, we used to do tawassul through our Prophet and You would send rain and now we are doing it through the uncle of our Prophet, so give us rain. So they would be given rain.*
That is, they would ask Al-`Abbaas to make *du`aa* for them (for rain) as they used to ask the Prophet (ﷺ), to make *du`aa* for them (for rain). So, if doing *tawassul* through the righteous who were dead was permissible, the *Sahabas*, may *Allaah* be pleased with them, would not have gone to Al-`Abbaas and left the Prophet (ﷺ).

Second principle: In order to arrive at the correct ruling on any issue, it is imperative to consider all the evidences relating to that issue. However, the people of deviation use some evidences and leaves others. This is following what is unspecific, which has been prohibited by *Allaah*. He, the Most High said: ***It is He who has sent down to you, [O Muhammad], the Book; in it are verses [that are] precise - they are the foundation of the Book - and others unspecific. As for those in whose hearts is deviation [from truth], they will follow that of it which is unspecific, seeking discord and seeking an interpretation [suitable to them]...*** [Aali `Imraan 7]
Third Principle: All the proofs used by those who oppose the correct position relative to the issue of *tawassul* are either:
a) **Sound but not valid evidence** like the statement of ***Allaah***, the Most High: ***O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed.*** [Al-Maaidah 35]. This is a clear cut and sound proof, however, it is **not valid** to be used as proof to establish the **prohibited** forms of *Tawassul*, as is done by the deviants, rather, **it is evidence for the prescribed** *Tawassul* like using one's good deeds as the *sahabas*, may *Allaah* be pleased with them explained. From them is Ibn `Abbaas, may Allaah be pleased with them, who explained it to be a means of getting close to *Allaah*, while his student, Qatadah, explained it to mean getting closer to *Allaah*, the Most High through obedience and righteous actions.
b) **Or it is explicit but not sound evidence** like the *Hadeeth* used by the deviants to establish the permissibility of doing *tawassul* by the right or status of the prophet (ﷺ), which is: whoever leaves his house for prayer and says: O *Allaah*, I ask you through the rights of those who ask upon You, and I ask you through the rights of my walking... (This hadeeth should ***not*** be attributed to the Prophet (ﷺ), as it was declared to be weak by an-Nawawee and al-Haythamee).

إنجليزي

الرئاسة العامة لشؤون المسجد الحرام والمسجد النبوي
هيئة الأمر بالمعروف والنهي عن المنكر بالمسجد الحرام

The Correct Belief concerning At-Tawassul and the means used (for Tawassul)



***Al-Tawassul*: it is anything that one mentions in his *du`aa* that he hopes is going to be a reason for it to be answered.**

Ways Prescribed by the Sharee`ah (for Tawassul)

First: Doing *Tawassul* by using the Names and Attributes of *Allaah* like saying: O *Allaah*, You are the all-Hearing, who hears everything. O *Allaah*! You are the one who controls and takes care of the affairs of this universe, and O *Allaah* You have the Most Beautiful Names and Most Lofty attributes. I ask You by every Name of Yours that you have named yourself with, etc.
Its proof is the statement of *Allaah*, the Most High: ***To Allaah belongs the Most beautiful Names, so invoke Him by them...*** [Al-A`araaf :180]
From the etiquette of this method (of *tawassul*) is using the suitable Name for the specific condition one experiences like the one who wants provision should say: O Provider, provide me (with so and so), and the one who needs to be cure, says: O Curer, cure me, and the like.

Second: Doing *Tawassul* by mentioning one's righteous deeds.
Its proof is found in Al-Bukhaaree in the story of the three who were stuck in the cave whose entrance was blocked by a rock. So, one of them did *tawasul* by mentioning his dutifulness and kindness to his parents, the second by mentioning his leaving off of adultery and the third by mentioning his trustworthiness and his nurturing the wealth of his worker. So *Allaah* saved them due to that (i.e. their *du`aa* with these righteous deeds).

Third: Doing *tawassul* to *Allaah* through the supplication of living, righteous people. *Allaah* the Most High said: ***They (Yusuf's brothers) said: "O our father, ask for us forgiveness of our sins; indeed, we have been sinners."*** [Yusuf 12:97] i.e. (O our father), invoke *Allaah* to forgive our sins. And Anas, may *Allaah* be pleased with him, relates that whenever there was a drought *`Umar bin Khataab would seek rain through the du`aa of Al-`Abbaas ibn Abdul Mutallib, and say: "O Allaah! we used to do tawassul through our Prophet, and you would send rain and now we are doing it through the uncle of our Prophet, so give us rain. So they would be given rain". [Al-Bukhaaree]*

Fourth: *Tawasul* through one's humility and submissiveness. *Allaah*, the Most High, said: ***So he invoked his Lord, "Indeed, I am overpowered, so help (me)."*** [Al Qamr 10]
Allaah, the Most High, said: ***And [mention] Job, when he called to his Lord, "Indeed, adversity has touched me, and you are the Most Merciful of the merciful."*** [Al-Anbiyaa 83]

Fifth: *Tawassul* by acknowledging one's sins, his poverty and need of *Allaah*. *Allaah*, the Most ***forgave him. Indeed, He is the Forgiving, the Merciful.*** [Qasas 16]
Allaah, the Most High, also said: ***(Moosaa) said, "My Lord, Truly I am in need of whatever good You would send down to me."*** [Qasas 24]

Sixth: *Tawassul* by acknowledging the bounties of *Allaah*. The Messenger of *Allaah*, (ﷺ), said: *The Syed Al Istigfaar (the master invocation for forgiveness is: 'O Allah, You are my Lord, there is none worthy of worship but You. You created me and I am your slave, and I am upon Your covenant and pledge as far as I am able. I seek refuge in You from the evil of what I have done. I admit to You Your blessings upon me, and I admit to my misdeeds. So, forgive me, for there is none who forgive sins but You.*
The evidence is: "...I admit to You Your blessings upon me..."

Seventh: *Tawassul* with *tawheed*
Allaah, the Most High, said: ***And he (Yunus) called out within the darknesses, "There is no deity except You; exalted are You. Indeed, I have been of the wrongdoers."*** [Al-anbiyaa: 87]

Prohibited forms of *Tawassul* i.e. ways not found in the *Sharee`ah*

Tawassul that is *shirk*

Examples of it: To go to the grave of a Prophet or *wali* (saint) or other than them and say: O my master, so and so, help me! Or cure me! Or remove my grief! Or settle my need! Or destroy my enemy!
Or he does *tawassul* by sacrificing for him, or making *tawaf* around him, or the like.
This is exactly what the idol worshippers from the Arabs did. They used to invoke their gods and used many different types of worship to get close to them saying that we only worship them to bring us closer to *Allaah*, and they say these are our intercessors with *Allaah*. So they never believed that the idols they worship created (anything), or provided for them or administrated (the creation). Rather, they worshipped them so that they would intercede to *Allaah* for them. This is Major *shirk*. And *Allaah's* protection is sought! *Allaah*, the Most High said: ***And those who take protectors besides Him [say], "We only worship them that they may bring us nearer to Allah in position." Indeed, Allah will judge between them concerning that over which they differ. Indeed, Allah does not guide he who is a liar and [confirmed] disbeliever.*** [Az-Zumr 3]

Tawassul that is *bid`ah* (i.e. innovation).

It is to worship *Allaah* through a means that never used by the Propet (ﷺ) nor his noble compaions, may *Allaah* be pleased with them. The Messenger of Allaah (ﷺ) said: *Whoever introduces into this affair of ours, that which is not from it, will have it rejected.* [Al-Bukhaaree]
The meaning of 'our affair' is what we came with of legislation or worship. Examples of it are:
A person goes to the grave and ask *Allaah* alone, but he believes that the *du`aa* stands a better chance to be answered if it was made at (the grave) of a saint (*wali*); or (another way is) that he selects a place or spot for worship of *Allaah* not specified by the *sharee`ah*.
(Other examples are): asking by the right of the Prophet (ﷺ), the right of the saint (*wali*), their status, blessedness, sacredness, or asking by the right of his grave or dome, or the right of those who supplicate and the believers, or the like.